

# BOISÉ

The District of Boisé was erected by the General Convention of 1898, and includes portions of the States of Idaho and Wyoming.

Area, 112,800 square miles.

Its Bishop, the Right Reverend James B. Funsten, D.D., was consecrated July 13th, 1898.

## STATISTICS.

CLERGY—Bishops, 1; other clergy, 13.

Parishes and Missions, 51.

Number of Communicants, 1,055; an increase of 85 over the preceding year.

Confirmations for the year, 135.

Baptisms, 200.

The appropriation for the support of the work, including the Bishop's salary and travelling expenses, as well as missions to the Indians, is \$9,900.

For the last two years Boisé has given its full apportionment of \$300.

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RIGHT REVEREND JAMES BOWEN FUNSTEN, D.D.,  
*Missionary Bishop of Boise*



WASHAKIE INDIANS IN A SUMMER CAMP



NOT ALASKA, BUT A TYPICAL SCENE IN THE BOISÉ FORESTS SHOWING PROSPECTORS ON THEIR WAY TO NEW MINES

## Achievement and Opportunity in Boisé

BY THE RIGHT REVEREND JAMES B. FUNSTEN, D.D.

THE District of Boisé, composed, as it is, of large sections of Idaho and Wyoming, is thoroughly missionary in all its conditions. It is an important district, because both Idaho and Wyoming are already States in the Union, and the population, which is rapidly increasing by immigration, is in a formative condition. The success of our present missionary work bears directly on the future relation of these people to Christianity and to the Government. The question may well be asked, "What are we here for?" Is it simply a romantic adventure to try to establish the Church in the newer west of our great country? When one considers the material possibilities of this country, and witnesses how much is being expended on great mining and transportation projects, he cannot help believing that in the near future there will be transformations which would surprise even those who have seen this coun-

try develop from its wild state into a condition of comparative prosperity. We might say, then, that we are here by the wise foresight of the Church to lay the foundations of a Christian commonwealth. If the railroads are built at great expense, if towns are laid out and occupied by people who find it worth while to come, if the state government can afford to put up the schools and other institutions connected with civic life, we must be here because the Church believes in her mission to help to form religious conditions and convictions. Without them, in the midst of the comforts of civilized life, barbarism and materialism would be enthroned. We are here, therefore, to emphasize the fact that men are born to something better than to worship the idols to which they will surely give their allegiance if some effort is not made to call them to thoughts of the living God.

Here we have thirteen men working in



THE SILVER CITY STAGE READY TO START



THE BISHOP'S HOUSE IN THE FOREGROUND; ST. MARGARET'S SCHOOL IN THE BACKGROUND



A TYPICAL BOISE TOWN AND MISSION CHURCH

a country that is as great as all the New England States and New York State combined. They live in widely separated towns, often at great personal sacrifice. They are here because of their love for the Church, their belief in her mission, their recognition that these thousands of people are the vanguard of a still greater army. They believe it is better for them as ministers to sacrifice for themselves and their families something of the comfort which comes from the nearness of friends and congenial environment, in order that men and women may rightly solve the problem of life in far-away Idaho and Wyoming.

One might ask, "Who are these missionaries who represent the Church, and where do they come from?" From all parts of the country; for it is my experience that the Church is best represented not by an eastern nor a western nor a northern or southern man, but by a man of God. No matter whence such an one comes, he has a power to win men to thoughts of better things. There is no room for provincialism in the Church of God. Effective work is being accomplished even with our small force, because of their love of the old Church and their strong conviction that they are here for a purpose.

The Church almanacs report for us fifty-one parishes and missions; but analysis of this shows that, in point of fact, we have only one self-supporting congregation, with an onerous debt on its equipment, and many obligations in the way of missionary responsibilities; the other fifty so-called parishes and missions are in comparatively small towns, every one of which requires, in order to sustain regular services, financial aid from the Bishop, whom the Church puts in charge of the work, and who gets many kind admonitions from his friends not to allow himself to be worried by financial matters; but who is expected to push forward the work, get new ministers, support them, and meet all the other incidental expenses and yet has not an adequate provision for the absolute necessities that invariably find their way into the accounts of a leader of a large, widely extended and weak missionary field. Many bishops, if they asked themselves the question, "What are we here for?" would be forced to answer, "Apparently to meet demands in a financial way, large, inexorable, and unceasing, but with little or no sympathy on the part of the general Church for what it means and with very marked ignorance of the financial responsibility that



BOISÉ CHURCHMEN OF THE FUTURE



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absolutely must be borne in order to develop the work.

"What are we here for?" Is it not to lead the interest and enthusiasm of those who, having loved the Church in other places, find themselves longing for her services in a new country? Is it not to awaken and create a zeal and earnestness that will meet materialism and overcome its evil by a strong hope of another life? Is it not to help with all our power to mould for good the people whose lives are cast in the mining towns of the lofty Owyhee, Saw Tooth, Lost River, Salmon, and other moun-

more discrimination, on the part of the Church, in its treatment of different parts of the country. There are portions of the country like that in which we are working, which are new and in a formative condition, largely without equipment, and the conditions are such that it would be perfectly absurd to put upon them demands or expect of them enthusiasm and help which very properly might be demanded of a missionary district which has passed into the secondary or tertiary state. We need on the part of our Church officials and contributors more intelligent study of the real con-



ROOSEVELT, THE NEWEST TOWN IN THE DISTRICT OF BOISE

*A Typical Mining Camp where the Church is trying to serve the Community*

tains of this country, or who dwell in the little growing towns along the valleys of the Snake, the Wood River, the Payette, the Boise and the Weiser? But if we are here for that, surely we must have, during this formative period, help in building our churches, supporting our ministers and extending the work.

A short time ago a clergyman said to me, "Idaho and west Wyoming are missionary ground from the Pacific coast as well as the Atlantic." One must take into consideration that missionary districts differ as much in strength and opportunity as parishes. There is need for

ditions. For instance, in the Missionary District of Boise, established little more than five years ago, there was absolutely no equipment that added anything to the capacity of the district to be self-sustaining. The only parish was exceedingly weak and had practically the same little frame building which Bishop Tuttle had found in Boise over thirty years ago, when he came out as a young man to do his self-sacrificing work. The school, built under many difficulties by Bishop Talbot, had a heavy debt of \$10,000 or \$11,000. The work of the rectors in the little church in Boise was



hampered by the poor equipment which limited their usefulness in many directions. The school has had to struggle on without any endowment; and yet, at this time, there are about a hundred in attendance, a large number of whom are unable to pay full fees. So the Bishop is forced to provide from \$1,000 to \$2,000 to make up the deficit necessary to keep up the buildings and carry on the work. Yet it is his duty to push resolutely onward as a good soldier in the midst of any difficulties. He may well ask, if

ette. The rectory at Weiser has been improved. The church has been finished and a rectory bought at Silver City. A church has been erected at Shoshone and paid for. A rectory has been bought and paid for at Hailey. A block of land has been procured at Pocatello, where a rectory is still a pressing need. A debt has been paid on the church at Green River, Wyo. A church has been erected and paid for at Cody. Several buildings have been erected under the guidance of the clergy at the Wind River Reserva-



THE CHURCH AT MACKEY, IDAHO

*This place counts one on the list of Boise's Fifty-one Parishes  
and Missions*

he turns away these young people whom he has been given the opportunity of educating, at an insignificant cost, "What am I here for?"

Slowly we have been acquiring property in the various parts of the district by continuous solicitation, and the work of our faithful clergy. A new church has been built in Boise, as well as a rectory. A bishop's house has been given by the munificence of a Virginia woman, a friend of the present Bishop. New and valuable property and a comfortable rectory have been acquired in the town of Nampa. A debt has been paid in Pay-

tion. A mission house and 150 acres of land have been acquired at the Ross Fork Indian Reservation. A debt has been paid on the church at Blackfoot and a rectory built. Five lots have been acquired and a handsome church has been built at St. Anthony without debt. Land has been acquired and a church built and paid for at Mackey. Five acres of land and a log mission house represent our holdings at Lemhi Indian Reservation. A rectory and church have been acquired at Salmon City. And finally, in Boise, we have moved the old church out to a suburb, so that it con-



tinues its career of usefulness in another locality.

St. Luke's Hospital was commenced a little over a year ago; it was filled with patients from the time it opened, and met all of its running expenses. It was found necessary to get a larger place and a better equipment, it being evident that there was a very important field for this Church institution to fill. There is no other hospital except the Roman. We erected a building where we could take care of about thirty patients, and where we would have room for our workers in case of sickness. The whole plant stands now worth about \$25,000, with a debt of \$12,000. We have three trained nurses, and five pupil nurses.

Taking out what is paid the bishop as a salary, and what goes to distinctive-ly Indian work, the entire support from the organized body of our Church is only \$2,400. Yet from somewhere must come the means to push forward the work if we are to do well and bravely that for which we believe we are sent here. It would be as impossible for soldiers to sustain themselves without the sympathy and help of the Government, as it is for us bishops and ministers to carry on our work without the help of our friends in stronger localities. We would prefer that this help came through the organized channels of the Church; but we feel that the Church has not fully realized

the necessity of its coming from somewhere. There is absolutely no way to carry on the work and yet ignore the financial problem.

Looking at the spiritual progress of our work, we have reason to thank God and take courage. Wide open doors are before us for preaching the Gospel and moulding character for Christ. In our mission to the soul through the churches, to the body through the hospital, to the mind through the school, we are working on the broad basis through which Christianity first appealed to the children of men. Our communicant list has grown, attendance upon services increased; loyalty and love for the work are shown in many ways. The Church is right in sending forth the soldiers of the Cross to take their place side by side with the pioneers of civilization. A glorious and noble future awaits her efforts and will reward her labors. We must fully appreciate the necessity of taking advantage of the opportunity that now comes in all its pleading power, and means so much for the happiness of those who will make their future homes here, and who will also be an important element in the national life. We need money for the support of more missionaries; gifts of \$50 even or \$100 help much in sustaining the clergy. If the debt of \$12,000 could be lifted from the hospital, it would be self-supporting,

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Points in the Jurisdiction of Boisé visited by the Bishop and the missionaries. Places having church buildings are indicated thus x.

#### Idaho

- x 1. Boisé.
- x 2. Nampa.
- 3. Reynolds.
- x 4. Silver.
- 5. Dewey.
- 6. DeLamar.
- x 7. Caldwell.
- x 8. Emmett.
- x 9. Payette.
- x 10. Weiser.
- 11. Cambridge.
- 12. Seven Devils.
- 13. Council.
- 14. Meadows.
- 15. Payette Lakes.
- 16. Idaho City.
- 17. Centreville.
- 18. Placerville.
- 19. Atlanta and Rocky Bar.
- x 20. Mountain Home.
- 21. Glenn's Ferry.
- 22. Shoshone.
- x 23. Bellevue.
- x 24. Halley.
- x 25. Ketchum.
- 26. American Falls.
- x 27. Pocatello.
- x 28. Ross Fork.
- x 29. Blackfoot.
- x 30. Idaho Falls.
- x 31. St. Anthony.
- 32. Henry's Lake.

- 33. Dubois.
- x 34. Montpelier.
- x 41. Salmon City.
- 42. Lemhi Agency.
- 43. Challis.
- 44. Custer.
- 45. Jackson's Hole.
- 46. Malad City.

#### Wyoming

- x 35. Green River.
- x 36. Rock Springs.
- x 37. Lander.
- x 38. Shoshone Agency and Fort Washakie.
- x 39. Cody.
- 40. Fort Yellowstone.



THROUGH ST. MARGARET'S SCHOOL THE CHURCH IN BOISE IS TRAINING CHRISTIAN WOMANHOOD OF THE FUTURE. THE GIRLS AND YOUNG WOMEN COME FROM THE SMALL TOWNS AND MINING CAMPS THROUGHOUT THE DISTRICT

and the institution would be of untold value to this new country. Often with \$200 or \$300 in hand I can arouse the people to give what is needed to build a church without debt. St. Margaret's School, Boisé, is, I believe, the only Church school in the northwest that has no endowment. Good Mr. Brunot gave \$33,000 to each one of the other Church schools in the western districts, but by some accident left out St. Margaret's. We who are trying to represent the

Church here in Boisé believe in the work, and its opportunity. We want to use our lives to the very best purpose, in meeting the Mormon problem, the pioneer problem, the religious problem. Idaho has the next largest Mormon population to Utah, and it is a serious menace to the State. So we would ask all to remember, when they consider the necessity of sending forth missionaries, what we are here for.



REV. ST. MICHAEL FACKLER,  
*Who held the first service in Boisé*

**T**HIS Pamphlet may be obtained from the CORRESPONDING SECRETARY, 281 Fourth Avenue, NEW YORK, by calling for Pamphlet No. 975.   ♦ ♦ ♦ ♦ ♦ ♦ ♦

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—ALFRED T. MAHAN, *Captain United States Navy.*